

# ESSAY

Toward the Composing of Present

## DIFFERENCES

With View of 400 IN 1650

## ECCLESIASTICKS

AND CONSEQUENTLY

IN

## CIVILS:

As the Effects, or rather Consequences of those

Prov. 14. 15. with the 16.

*The Simple believeth every word, but the Prudent  
looketh well to his going.*

*The Fool rageth, and is confident: but the wise man  
feareth, and departeth from evil.*

Mat. 23. 2. *Ye kill the bodies, ye are in verba magister. Hor.*

*No, give me*

*and Philosophie Ingeniis.*

*Bacon, Luther, truth-exploring brain,*

*Dives in those Depths of Grace and Nature, join*

*the Arch the Bottom view the Springs, scours*

*Summe down the Stream of Sects or Synods, who*

*Trade him a Torrent to the Swallowing Gulp*

*Of Deceit and Rising Confusion.*

Printed in the year 1650.



1. COR. 2.2.  
 I have determined not to know any  
 thing among you, save Jesus Christ,  
 and him crucified.

There's One thing Needfull, & seles things are All  
 That not as lines into this Center fall.  
 What ere's our Light, Love, Life, but as wee're Dead,  
 Alive alone in Him our Hand, Heart, Head,  
 Fond, Foolish, Fruitlesse, all our Thoughts, Words, Ways,  
 That is not humble, and that has not praise,  
 As First and Last of all, Beginning, End,  
 Whence all our Motions flow, and whither send.  
 Vain, Wicked, Wretched etc all all Employments  
 Religious, Civill, Nat'ral, all Injoyments,  
 Gifts, Parts, Performances, Abilities,  
 Enlargements, Excellencies. God's Onely Wise,  
 Good, Bless'd, the Mediator Christ, who can  
 Can onely make a wise, good, blessed man.

St. Paul's  
 1653  
 4

## AN ESSAY

*Toward the Composing of present*  
DIFFERENCES, &c.

Here are two dangerous and often desperate seducers of this erroneous and Hereticall Age, Blinde Antiquitie and purblinde Noveltye. The one on the right hand, the other on the left, catching hold even of every man that no sooner hath he escaped the one, but (if not very circumspect) he instantly falls into the hands of the other. And impossible indeed it is for the Soul who never so little leans to its own understanding, and is not put and kept in an upright, humble, steady Posture of Spirit, under the Sovereign counsell and conduct of the onely True God, as becoming altogether a fool in its own eyes, as knowing and acknowledging him the onely Wise, Holy, Just and Good Director and Disposer of it in all its thoughts and ways; Impossible it is for the Soul, not thus grounded on God, and guarded in him, not to be misled by the one or the other, at least to his damage if not destruction. Man having by his fall, not onely hurt the eyes, but the feet of his Soul; not onely blinded his understanding, but maimed his affections; he is so loath and hazy to wait upon the Lord in his way of a diligent

Light, to the darkness, Ignorition into, and Disquisition of the Truth, by labouring and digging in those rich and deep Mines of the Scripture, with humble, earnest and unceasing prayer and care, (*Exodus. 31. 3.*) that he presently hearkens to the prompting of his dark minde, and dead heart, either to ease and rest himself fortissily and sleepily in the implicite Faith of Antiquitie, or else to please and refresh himself in the specious and spacious phantasmes of Noveltie. But when externall profits and praise shall concur with this internall ease and pleasure, to byass the Soul either the one or the other way, how speedily, if not irreclaimably it runs away! The squint eye of the mind is never without the splay foot of the heart. And with two worse marks can no Soul be deformed, nor by two worse means destroyed. *The Integrity of the uprights that guide him, and in guiding preserve him, (Prov. 11. 3.)* He that in any thing seeks himself and not God (as he doth, (and that with the highest affront) who in seeking God, seeks himself) shall misse or lose his way, if not himself. *Dimidium sabbati, &c.* holds as true in thoughts and opinions, as in deeds and practice. The rectifying the Intention, sets the minde half way forward and more toward the attainment of the Truth. But the turning aside of the simple, leads them to Deceit and Death,

*Prov. 1. 23.* How far and how fast (as if afraid to be prevented) the ambitious affectation of singularity, the flattering fame of new Discoveries, new Lights, transports some men into a credulitie of receiving, and dexteritie of revealing uncout and uselesse whimsies, odd, mad and monstrous Crotchets, I heartily wish them that usefull and happy discovery of their own fallacious hearts to perceive. Fond and foolish men, who prize and prefer a quaint and curious notion of a fancifull head, before the quick and lively motion of a lovesfull, a faithfull heart, and fruitfull life! Men? nay, children, who refuse a piece of Gold, solid, cordiall and Vi-  
tall



178-

call Truth, for a painted bable, a paltrie bable: That play  
 and sport themselves about every new light (as the Fly  
 about the Candle) till they finde their wings, if not con-  
 sume their Souls: That rather then they will let any new  
 Light go unembraced, will embrace the Devil transformed  
 into an Angel of Light; follow every *Ignis fatuus*, while  
 with dizzie heads, it leads them along hither and thither,  
 till it leaves them in some deep and myrie Ditch: That  
 decline the Doctrine that is according unto Godlinesse,  
 sound, simple and wholesome words, to feed upon winde;  
 (1. Tim. 6. 3, 4.) and feast themselves with Quelqu'chose; 1. Tim. 4. 11.  
 a hotch-potch of any thing, savourie to a sensuall palate,  
 and fleshly minde: Who leaving those substantiall Soul-  
 profiting Truths of self-deniall, self-examination, self-abo-  
 mination, &c. as scraps and offalls, are blown and blather'd  
 up with frothie, frivolous and fruitlesse concepts: Who  
 eat for lust, and not for strength, to gratifie the damnie  
 appetite of a secure Soul, rather then to procure the sound  
 health of a warre, wise and watchfull Soul. Greedie de-  
 vourers of opinions, luscious to their wanton fancies,  
 straight wearie and sick of them, vomit them up again, and  
 then to a new dish of somewhat a various taste. Light  
 vain Spirits, that are moved, if not removed with every  
 winde of doctrine; when weightie ponderous and ponder-  
 ing spirits shake not, or are settled by their shaking. Stran-  
 gers to, if not slighers, yea deriders of (as Solcecismes in  
 Phrase, and Paradoxes in sense) the Mystery and Majesty of  
 such Scripture-Expressions, *A wise and understanding*  
*heart, Beleeving with the heart, Doth Truth, walking in*  
*the truth, The fear of the Lord is the beginning of wisdom,*  
*and to depart from evil is understanding, Faith, which*  
*works by love* (a working and a lovefull faith) &c. As  
 if divine knowledge were the adequate object of the mind,  
 and comprehended not the heart and the whole man, the  
 affections and actions. Whereas on a true account, we  
 onely so far know Truth as it makes impression on, and  
 takes

takes possession of the heart, receiving it as such in th  
 love thereof, and brings forth, in seasonable and sure ex  
 pressions in the life, resembling and holding forth the li  
 ving beaurie thereof. (Hence are the sons of *Aaron*  
 said not to know the Lord.) And the reasons obvious,  
 God being no more, no farther a True God, then a living  
 God, Infinite Truth, Infinite Life! He that truly knows  
 him in any thing as the true God, must of necessity also as  
 the living God. But if we live in the Spirit of Truth, we  
 must also walk in it. Action being the life of life, and life  
 as death without it. He distinguisheth well, *For duntis sal,*  
*et carnis est.* It is impossible that a man should know  
 life, but he must live; the spirit of truth and life, but he must  
 be changed into the true and living image of the same, be-  
 ing happily humbled before it, & sweetly confounded by it,  
 graciously & gloriously revealed to him in him & through  
 him. He therefore that is haughty, heady, harsh, and cen-  
 sorious and not lowly, meek, humble, sweet and candid in  
 the declaration, not diligent and dut full in the doing, of  
 what he holds as truth, may justly suspect it is not the  
 Truth he holds, at least not as the Truth. Such a man may  
 fear though he holds the truth, he is not held by it, though  
 he knows, takes up the Truth, he is not known, nor taken  
 up by it, and into it, as not being come under the comman-  
 ding power of it, nor delivered up to the self-resembling  
 mould, (*Rom. 6.17.*) Those that learn not in him the li-  
 ving way of Truth, to know and teach in the humilitie  
 and activity of him, who said, *Learn of me, for I am*  
*humble, and went up and down continually doing good,* no  
 marvel if they lose themselves in the confused and end-  
 less Meanders of Decree and Dead Works. With such  
 men, all things, not onely Ordinances sanctified by, yet  
 filled with the presence and power of God, but Christ him-  
 self, are meer Forms. Yea, and should the Lord quite leave  
 them to their own hearts, God himself would shortly be  
 a Form too: *quia forma dei esse.* My heart trembles, and

(7)  
my hand fails me. — Only let me say this to them, that  
be that despiseth any of the least and lowest of the Ord-  
nances of God, either as to persons or things, despi-  
seth him that sent and appointed them, *Lev. 10. 16.* It  
was a proud and peremptorie wickednesse in that wicked  
*Achaz, Isa. 7.* not to accept and make use of a signe  
when given him, as it was a base and fordid adulterous-  
nesse, a turning aside to another god, in those *Scribes and*  
*Pharisees*, to require a signe when not to be given, *Matth.*  
*12. 39.* But, did ever any harden their hearts against him  
and prosper, *Job 9. 4.* How justly may, yea how often  
doth, the Lord give over such men to such nefarious abho-  
minations, as deservedly bring them under the lash, with-  
in the compass and cognizance of the Civill Magistrate.

To the blinde Antiquary then I turn mine eye. And I  
finde not the former so phantastick and fanatick in his  
new, but this as, if not more, antick and frantick in his old  
fashion. Not the one so proudly perrish for the mistake  
of his, but the other as much or more so for his. Tell him,  
he is out of the way, and he straight applauds himself in  
his heare, while he complements God with his mouth,  
that he is not as that giddie-headed fellow. (This Secta-  
ry, Schismatick, &c.) but he goeth fore-right step for  
step after his fore-fathers, their Faith, Worshipping Way, Re-  
ligion is his, what they were, he is: And so because he is  
not what he should not be, will not be, and thinks it ex-  
cuse enough that he is not, what he should be. Because  
the other preferres a vain and wanton curiositie, before  
an Ingenuous modesty and sobriety, he will preferre a  
blinde and blockish, a dull and foolish stupiditie, before a  
modest and sober Ingenuitie. Because the other catcheth  
at every new light at the first sight of it, he runnes heed-  
lessly and headlongly into the dark Caverns of A iniquity,  
as resolving to have no light, rather then any kinde of  
new light. The Determinations of his Predecessors,  
Decrees of Generall Assemblies, the Prescription of ma-  
ny

any Ages, the Doctrine of the Church he lives in, the Religion of the State and Kingdom he was born and bred in, are the reason the account he gives of his Faith; or at best, if somewhat of the Scripture, shap'd by an Interpretation of the aforesaid, and made ready to his mind and mouth. Who ever speaks not according unto these, it is in his esteem, because there is no truth in them; nor understanding, nor caring to understand, that many Tenets that pass for old Truths, are new Errours; as well as many that passe for new truths, are old errors. So often is old light, new; & new, old: Antiquity, Novelty; & Novelty, Antiquity.

Truth considered essentially, is one and the same from Eternity to Eternity, the God of Truth, the Word of Truth, the Lord Jesus *the beaming brightness* *αυτοφάνεια* (Heb. 1.) *the very expresse Character of his Fathers Glory, yesterday, and to day, and for ever the same.* Though according to the *ποικιλότης σοφίας* (Eph. 3. 10.) *the manifoldly various wisdoms of God toward the Church* there be different Accidents and Forms, Methods and Measures of disclosing it, both in respect of Times and Men; and that as of several Ages & generations, so of severall particular times to the same men, & severall particular men at the same time. But all as shadows without substance, bodies without soul, but as animated, informed inspired by the Immutable spirit of Truth. He then is the Heterodox, the Sectary, &c. That dissent & divides from God, but who only from men, he is the Orthodox, Conformist, Uniformist &c. That Opinion, way of worship, form of duty, that derives its pedigree from many generations, from the approbations of many great men among the Ancients, may yet prove but a new error, false way, Superstitious form, unlesse it can produce the Ancient of dayes for its Author & upholder, before whom the first and best of men are but mushrooms of yesterday, vaine to day, and vanishing to morrow: But it will prove an old and Authentick Truth though but of very late & new discovery that can prove

(prove its descent from him and continuance by him. And hence may the Lord Jesus well say, *Before Abraham was, I am*; though you looke upon me as an Innovator, and my Doctrine as strange and upstart, yet before Abraham of whom you so boast your selves as the onely true, religious, Orthodox, &c. before him and those Rituall, Cerimoniall observations of Circumcision, &c. before your being instated into the form of a National Church *I am* the same substance of Truth, Religion &c. All other authority of what man or men soever besides his, and not meerly subordinate to his, as Commissioned by his, who is the Author and finisher of our faith, being a proud and usurping Imposture in the Imposers, and a base abominable Vassalage in the receivers.

Honorable indeed is age, and antiquity, if found in the way of Truth and Righteousnes. So that truth and righteousness are not to be lookt for in the way of age and antiquity, but antiquity and age in the way of righteousness and truth; not as if these were confined to them, but they to these. Let men indeed have their due; and that is nothing but as they hold of God. *They that compare themselves amongst themselves are not wise.* (2<sup>d</sup> Cor. 10. 12.) but they that compare themselves, all men and all things unto God. *Rectum est Index sui & obliquus*, is as good a Theologicall as Geometricall rule. The Light manifests it selfe and darknesse, the right both it selfe and that which is wrong. Exceeding observable & most worthily imitable in these times of Extremes & Extravagancies is that discrete and humble behaviour of *Elihu*, (*Job*. 32.) where after he had (as conscious of his own youth and weaknesse) with a due decorum & submissive posture of Spirit waited respectfully and attentively on the words of those three old Counsellors till they had no more to say, that so he might avoid the *Soylla* of Outrecuidance and Opinialtete (as the French well expresse it) an overweaning conceit, a rash and pertinacious opinionativeness (according to that *proverbium* *non est saporis, sed est de astringente, non to be of a softy, but a sound minde* (Rom. 12. 3) so that as he said, *days should speak; when I had wait-*

2 Cor. 10. 12

Job 32.

Rom. 12. 3



waited, attended, was afraid, &c. (Psal. 6. 7. 11. 12. 36)  
 he then proceeds to avoid the Charibdis of a simple and silly  
 subscription to, a secure acquiescence in, their sense and  
 sentence, (one of these rocks usually making Shipwreck of  
 mens faith, a conceitedness of, and confidence in either  
 their owne or other mens wisdom) he proceeds there-  
 fore, But, *there is a spirit in man, &c.* as if he should say,

*There is a boundlesse free and freeing Spirit,*

*Whom, where, and as, he list, he blowes; no merit*

*Of Age, great Learning, or appropriate*

*Him to it self; but he'll communicate*

*As much, yea more, his Wisdom to the poore,*

*Weak, simple ones, then those the World adore*

*As Masters; if not Masters, of their Faith.*

There are three words very considerable in those 2 verses  
 8. 9. *A Spirit in Man* frail, weak, contemptible man (not wise  
 not rich) The inspiration of *the All-sufficient Great*  
*man* *our Rabbim*, as if he pointed at the Jewish Rabbies  
 and Gentile Doctors the great Clerks and Church-men, (as  
 we call them) *we not always wise*, cannot enioine the  
 spirit of wisdom, to themselves. And thus James 1. 1. *If*  
*any man want wisdom, &c.* any man never so mean, so  
 despicable, so defective in it, who neither was borne with  
 those naturall, nor bred to those acquired parts others  
 please and pride themselves with, *Let him ask*, as a poor,  
 humble, empty, needy soule, arily desirous of having God  
 and not himself seen and acknowledged in him, and through  
 him as his only wisdom. *God will give*, furnish freely,  
 abundantly, simply without any respect of persons, liberally (where  
 the heart loves simply, and of meer good will, the hand abounds)  
 and to the full of all his indigency, (when the rich  
 shall be stee empty away) *God will* (as it were) humble  
 himself (in whom it is, *humility to behold the Heavens*  
 (Psal. 119)) in his condescension to him, not insulting over  
 him with taunting and upbraiding reproaches of his folly  
 and ignorance; when the Proud Pharisee salutes him with

James 1.

(17)  
scornes and scoffs, *This people is cursed* & *curst* has this rude  
rabble of illiterate Mechanicks are cursed and know not the  
law; while the poor, humble heart tremblingly rejoyceeth in,  
and giveth glory to him who through the word of his  
Spirit and the Spirit of his Word, *hath made him wiser*  
*then his Teachers*, *Psalm 119.*

As to be wise in a mans owne conceit is a desperate de-  
ceit and folly, because carelesse of Cure, so to be  
wise in the conceit, counsell and conduct of others, is not  
only the same; for the same reason, but more desperate, be-  
cause such being more secure then the other, and more con-  
cepted even of their owne wisdom in choosing so many  
so well sighted eyes to see by, they the more boldly and  
blindly are led by the blind into the Ditch. And not only  
thus are they in a worse condition then the former, but in  
that they hold forth also an evident symptome of a most  
ignoble and unmanlike Spirit; suffering (that which should  
bee their Excellency in comparison of beasts) their under-  
standing to be brutified, to be backt and bridled, and them-  
selves swicht and spurred, to keep what way, and what  
pace the Antiquity-Assembly-ridden animal is put upon.  
Surely, if I would resigne my understanding to any man, I  
would to *Paul*, a man for divine and humane learning in-  
comparable; but should I, with a simple presidency, believe  
every word of his without looking well to my going  
(*1 Pet 14. 15.*) follow him any further then I see him  
following Christ, I should mee with that notable rebuke  
of his, clearly implied in his Encomium of those noble  
*Bereans*, *Acts 17. 11.* *Every spirit* such as behaved them-  
selves as men of a more high and heavenly birth, more  
generous gallant Spirits (or as the *Bereans* have it) more  
*congruous*, more ingenuous, of more Perspicacity, Ac-  
tivity, liberty of minde, more grandeur, courage of heart,  
that they would not, they could not indure to have their  
faith & reason hoodwinckt by the doctrine & bound up by  
the determinations of their greatest & wisest schoolmen,

165  
741  
Synods &c. But as not having their judgement prepossest with the teachings of men, *multa ratiōe ac sapientia* with all forwardnesse, freenesse, and readinesse of minde, with all chearfulnesse of heart, goe forth to meet, to embrace and entertain the word clearly, cordially, and obedientially: But surely so far as the Soul hath a pronesse toward, a pre-engagement to, the word, as the word of men, so far it hath an offwardnes and avernes from it, as the Word of God. (1. *Thess.* 2. 13.) *Διακρίνωμεν* *disjudicantes*, *judging between*, discerning, making use of their discretion, or (as the *French* read) *conferans*, so comparing the Scriptures with that which was held forth from them by the Interpreter, whether or no it was according with them, and comparing them with themselves, as to the matter in hand, to see that the result of them be the concord, consent, harmonic among themselves, however seemingly to an unskilful and unwarie ear, jarring and dissonant (the seeming contradictions of Scripture, being (not in it self, for therein lies it's Mystery and Majesty) a grand ground of Errors & Heresies, through the vanity & weakness, the wantonnes and wilfulnes of the Readers & Cites). So warily suspensive (as in things more ambiguous and contraverse also in fundamentals, as respecting the teachings of men) is wisdom, when folly is presently and peremptorily conclusive, outrageously confident and headlongly, in carrying both active & passive evils, *Pro.* 14. 15.

Pro. 14. 15.

1

There are then two necessary and unseparable Ingredients in the composition of this Noble Ingenuitie. The one a pronenesse and promptnesse of receiving the Word, arising from a Connaturalnesse with it, accompanied with a simple and genuine delight in it, as having its birth and originall from it, in its quickning and conforming power. The other (considering it as delivered by fallible man) an unfatigued and uncessant activitie, searching, looking out, and labouring after the Truth, to see it in its own native and naked beautie, shining in upon, and enlightening the Soul, and not meerly through a dull and dark *medium* of humane representation, much lesse a painted glasse of self and sordid Interest, that either dimly, or defectively at best,

2

Or

or else falsely and dangerously conveys it with, if not quite darknes, defiles, and turns it into Error, by, the Tincture and Colour of the *Medium* it passeth through. A deliberate, yea elaborate examination, without a readinesse and gladnesse of receiving, argues at best but a meely Critique and Sceptique Curiosity. Readily to receive, without an elaborate or deliberate examination, argues at least a fond and foolish Credulitie. That heedfulnesse without this forwardnesse, produceth but a pragmatically-pated, whirly-gig-headed Novelist. This forwardnes without that heedfulnes, a precipitate and nose-in-the-tail following Antiquary. A Third Ingredient (and as necessary and unseparable as the two former, is implied in the Word *Daily*, Day by Day *and* *in* *the* *day*, intimating a waiting, sedate, settled posture of spirit (& not through an impatient pride, a peremptory concluding on a present, or through a proud impatience, a perverse tasting off the ease and labor after, a further, for want of a present, Attainment of the Highest and Actuest *Apex* of Knowledge) but a Cool and Calm, a Meek and Modest, a Sober and Stayd Humilitie of heart, willing to accept of and be thankfull for the least & lowest measure of true Knowledge at present, & to wait with all diligence & industrie, his season for the future & fuller discovery, when he pleaseth, & as he pleaseth. Such a diligence being the Cure of a Lethargical Antiquary; Such a waiting of these three, producing that Excellent accomplishment & accomplishing Excellency of this noble, this royal Ingenuity.

There is nothing then doth more dis-innoble, imbecile, and enervate the Soul, then a secure and confident Inadvertencie, and next to that, a slight, superficial, and present Advertencie, of the Teachings and Expositions of men: A most unworthy, wretched, and vile Spirit, it is, a sottish, sluggish, slavish, a Pettie, pusillanimous Soul, that glibly swallows down what by any men is put into the mouth of the monde, without trying and tasting it, without chewing and ruminating (*Job* 34. 3.) A sottish Soul, that believeth every word (*Prov.* 14. 15.) Takes all

1 Pet. 2. 1.

2. Cor. 2. 17.

4.

5.

Luc. 21. 25.

Rom. 2. 29.

upon a list, that his Soul-Merchant commends to him as the word of God; as little or nothing caring, whether or no it be simply, sincerely, and undecently dispensed; (1. Pet. 2. 1. *καὶ ὡς ἀκούει*) and not hucksteriz'd (as the word is, 2. Cor. 2. 17. *ὡς ἀγορεύει*) nor sophisticated and adulterated, pack'd and alter'd, mingl'd and mangl'd, by the partiall and sinister Interpretations of men, rather bringing a sense to it, suitable to their own mindes and hearts, then receiving one from it, that might suit both to it self. A sluggard, who with a sleepy and sleeple of scintillie, with folded hands, closed eyes, and drowsie ears, exposeth himself to the reception of any thing, be of they, to whom he hath given up himself, in matter of his Faith, shall administer to him; and yet in his own concept, is wiser in thus doing, then seven men that can render a reason (Prov. 18. 16.) A pettele Soule of no grandeur of spirit, who can be content to be cast into the scottie mould, imprisonment in the narrow compass of man's head: A cowardly slave, who *Issachar*-like, boweth down under the burden of an imposed Doctrine, Discipline, and Worship; willingly suffering men to ride over his head, to exercise dominion over his Faith, and yet honours them as Benefactors (Luk. 21. 25.) so far is he from daring to conflict with the displeasure & dispraise of them, who dare thrust themselves into the Throne of Christ, and jostle him out of it, to rule and reign in the Consciences and Judgments of men. This is he who loves not the good word, and good will of God; but men, (Rom. 2. 29.) which he can never have, but by an outward (at least) conformitie; to his Soule-eyrants, but must expect all the scurrilous and scandalous sarcasmes, the bitter and biting invectives, the cruel and Canniball-like handlings, that a frothie wit, foaming rage, the insulting usurpation of a *Pharisee*-like Prelate (of what edition soever) can inflict upon a noble and gallant-spirited *Morrell*, who scornes to bow the knee of his Understanding, in doing homage, to deale his tongue



tongue in swearing fealtie and vassalage; unto the most blasphemously arrogant and self-godding Infallibilitie of the haughtiest and hardest, the most supercilious & furly of the sons of men. No, this is not that the truly high and Heaven-born Soul, in a trembling humilitie before, and awfull fear of Him, to whom it's only due, reserve's for Him.

But who, or where is he or they, (at least amongst Protestants) that will not acknowledge it only his due, to absolutely command the minde, who onely form'd it, and onely can satisfactorily and safely inform it? Surely, those are they, who in a faint and formall, a cold and complementall way, bid their fellow-creatures, *Judge what they say* (as they cannot handsomely bask it, the word of truth not onely highly commending it here, but expressly commanding it, by the highest and humblest of the Apostles, 1. Cor. 10. 5.) yet their expressions are at least whispering, and attempts by bloud and for bloud aloud threatening, this Cautionarie *sabaudi*, that judgell, and as ye will, yet if it be not according to, and run parallel with, the rules and limits of interpretation, judgell with as much ingenuitie, candor and clearnesse of minde, simplicitie and integrity of heart, deliberatenesse and studiousnesse of thoughts, humilitie and self-abbhorrency of spirit, self-suspicion and fearfullnesse of our own apprehensions, ardentie and incessancie of prayer, industrious and diligent conference for enquire after the Truth, meek and modest declaration of it, they will yet wrest the Civill Sword out of the Magistrates hand, (or which is worse, themselves being Judges, make him the *Carnifex* the Executioner) to confound where they have not skill, no nor will enough by the favored Sword the Word and power of the spirit to convince their gain-sayers, as speaking either consonantly or dissonantly to the Great & impartiall Judges, of all persons & things. What greater mockerie and grosser juggle! Yea, such as puts a kinde of honestie upon an absolute and total,

tall, a plain and positive prohibition of Scripture-reading. Bid a man look upon the Sun-diall, but trust not to the Sun, but Candle-light. Take a view, make judgment of the Letter of the Word, but not by the Spirit, but mans Interpretation. The Letter being the lock that must be open'd, to give the minde entrance to the *penetrative verities* the secret receptacles of truth, the Spirit the Key; that the Body, this the Soul.

*Where then are they, this Key, this Sun, this Soul,  
With Romish Faith and Fane-brad dore controul,  
As False, Dark, Dead, where e're it works above*

1 Cor. 2.

*What their Minds, Methods, Measures will approve.  
No man knoweth the things of a man, but the Spirit  
which is within him; but he hath by his Spirit, who search-  
eth the deep things of God, revealed them to us. (without  
accepting and excepting any mans person.) We, who are  
spirituall, have (as such and for so far) the Minds, and  
know the meaning of Christ; and so know all things; that  
we are not, we ought not to be judged of man. (as to the  
things of God, though not of *Calce*, Supernaturall, though  
not Natural Light) the want of regard to which Scripture-  
distinctions, is the grand ground of all our calamitie & con-  
fusion.) But he who not only discretively and consultively  
judgeth, but also definitively and punitively, will act the  
part of a Civill Judge in the things of God, he takes upon  
him not onely to be equall with, but above the Lord in  
point of knowledge, to *Infrust* the Spirit of God (for so  
*Piscator* well understands the word *Lord*) (1. Cor. 2.) to  
judge the Spirit, to *limis* the Holy One of *Israel*, in any  
whom he pleaseth to inspire with spirituall Instruction.  
And if against the Common-Prayer, it were a valid Argu-  
ment urged by some men of this heaven, That it stinced  
the Spirit of God; why holds it not as well in stinced  
the same Spirit of Prophecie? Is not the Spirit of the  
Lord as Holy, as true, as free in the one, as the other, but  
he must be judged an unholy, a false Spirit, if not keeping  
to*

to that Compasse of Truth and Holinesse, wherein wee would circumscribe him? Is he nothing more vast, more comprehensive then our Concepts? And surely they are not far from the very brink of that Bottomlesse sin, who living under, yea and highly professing the Gospel, say, that any who speaks and acts from his Spirit, speak and act from an Unclean Spirit (*Mark 6.*) And though many and great evill Consequences, may accidentally, and not by a proper and naturall deduction, follow upon an extraordinary Warinesse and Tendernesse in this kind, (besides that it is even in the judgment of *Aristotle*, a most unworthy, vulgar, low-spirited Argument, 'A *μὲν τὰ τὰ δὲ τὰ τὰ*, to make things that follow after, necessarily to flow from the Antecedents, and so to confound Effects and Consequences:) All the evils of sin, much lesse of sorrow, of Iniquity, much lesse of Misery, cannot in the least be comparable to that sin that admits of no Redemption. And safer is it to fall into many Ditches, that we may get out of again, then into One, whence there is no Recovery. Not an hundred Errors therefore are in the least condemnable to that Grand, Criminall, and Capitall One, of reputing and reproaching the Spirit of the Lord, as speaking in any man after any Manner or Measure, for a Spirit of Error, Sectarisme, &c. and so not the Spirit of Christ, but an Unclean spirit. Because Sathan transforms himself into an Angel of Light, to shun him therefore, by metamorphosing the Spirit of Light into a spirit of Darknesse, will prove a mad Inference, a sad, if not Infernal Excuse. To count and call *Moses* a Jugler, because *Jannes* and *Jambres* went so far and so near in resembling him. Whereas we are not to judge according to the appearance, but to judge righteous judgment, *Iohn 7. 24.*

Iohn 7. 24

There is no wrong, no Counterfeit, but both  
Its Right and Truth; it's a lie and fables path  
The Serpent winds in a like sense  
To shew other, that they hardly can be known

C

Discretion

*Discretion is Discerning, he  
That see's but black from white, can't see:  
But he's see's that seeth well,  
The lightest gray from white can tell.  
O that in thy Light we could see the Light  
Dear Lord! Els Night is Day, and Day is Night.*

Not many Errors, no nor Heresies constitutes Anti-  
christ; but one Counterfeit Commission, false Anointing,  
under pretence of, setting it self against, and persecuting,  
the True, the Spirit of Christ under what name and noti-  
on soever mis-represented. When men kisse Christ, while  
they go about to kill him; making humane preparations,  
qualifications, Instauration, &c. offering their service to,  
yet to oppugne and usurp authoritie over the divine In-  
spirations and Transpirations of the Spirit ( I speak not  
in the least of revelations besides, and contrary to the writ-  
ten Word, the Rule of Righteousnesse and Truth, but In-  
terperations upon it, and according to it. ) But this is the  
Yoke of the false Anointing that shal be destroyed because  
of the True, *Esai. 20. 27.* Because of that Anointing on  
them ( *1 John 2. 26, 27, 28.* compar'd ) who are here cau-  
tion'd against the seducing fraud of pretenders, the ineroa-  
chings of Antichrist, by taking heed to the teaching of  
this, and counsell'd against their compulsive force, by abi-  
ding stedfast in this, as having no need to be taught by  
men as meer men, as coming in competition with,  
standing in opposition to this, but only as the same Anoin-  
ting teacheth them, in and through men. These are the  
Prophets, the Anointed of the Lord, who are taught by  
him, to teach him; who though they are lookt upon as a  
few poor, pettie, despicable, strange fellows innovating and  
invading Church-Priviledges and Prerogatives, yea turn-  
ing the World up-side down, he will not suffer the Lost-  
est and Lordliest of men, no not so much as to touch them,  
( *Psal. 105. 12, 13, 14, 15, &c.* ) but he'll so sharply and  
sorely rebuke them, as shall make their very hearts ake  
for't,

*Mai. 30. 27.  
1 John 2. 16,  
&c.*

*Mai. 30. 12,  
&c.*

for't, shall loose the joints of their loins, and make their knees smite together, if they humble not their hearts, when all this is made known to them, (*Dan. 2. 25.*)

*Adynā pēis Phacton, & quā non viribus istis  
Conueniunt;* —

*ſam caueas, dum reſq̃ ſinit tua corripere nota.*

Too great things seek ye, and beyond your strength,

Be Wise and Warie, and return at length (*Pſ. 2.*)

Before it be too late. —

But rare yee indeed Gods and not men, intuitively, and not diſcurſively to behold, precisely and punctually to determine what's Truth, what Error, without all poſſibilitie of being *deceiv'd*, and ſo *deceiving*? Why do you not plainly and poſitively tell us ſo, without any dodging or diſſembling, (that we might fall down and worſhip ye) and bid us expreſſely, as you do implicitly, confide in, and not in the leaſt *punctilio*, recede from your judgement, without expecting the brand of Heterodox, if not the bang of Heretiques. But are you men and not Gods, ſubject to the like miſprifions and paſſions, as others of the ſame clod of clay? Would not then Philorthodox, with the modeſt Philoſopher, better become you then Orthodox, as if you were to be the perfect Regulators, and perpetuall Dictators to all other men in di-  
vine knowledge, *exerciſing dominion over their faith, and not helping their joy*, (*1. Cor. 1. 24.*) in their free, judicious, and ſpontaneous, cloſing with what they have perceived as Truth, but giving them abundant cauſe of grief and ſadneſſe, by your imperious and impetuous obtruſion of your Scripture-Deſcants and Gloſſes, to be received for Truth; yea, and that even by them who have not onely the Word of Truth to judge by, but the Spirit of Truth to judge with. For, are they wiſe men, ſpiritual, ſincere, perfect men (*1. Cor. 10. 15.* with *1. Cor. 2. 6.* and *15.*) you have to deal with, and ſo have the ſpirit of Diſcerning (the Apoſtle making no difference but between ſpiritual

? *Cor. 12.*

*1 Cor. 10. 15,  
with 1 Cor. 2.  
6, and 5.*



and naturall) if they are as, or any of them, more, clear, quick, strong-sighted then your selves, will you blame, will you bite and devour them? If any of them dimmer, duller, and weaker-sighted, will you beat and buffet better eys into them? But on the other hand, are they meekly naturall men & *xi* men of Soul onely, or (as the French read) animals, and not of the Spirit, that discern nothing at all of the things of God, as the things of God, wil you be as mad men in attempting the Cure of blinde men with a Beetle? Knock them on the head with fines, prisons, exiles, &c. to bring them to their sight? So that whatsoever way you turn, how you can extricate your selves out of this double *Dilemma*, into which you have so deeply, if not desperately involved your selves, I see not. Are you gods? Why do not your words expressly, as well as your actions, tacitely tell us so? But are you men? Why then assume you such titles, and take such courses? Deal you with them who see as much, or more then your selves? Why envie ye? who see nothing at all, why rage ye?

But well would it be both for you and us, would you not onely not have us believe every thing you say, but would you but believe something that you say your selves. Is not this the sometime language of your Prayers and Preachings, Assist me the weakest and unworthiest of all thy servants, *Who is sufficient for these things?* Our mindes are dark, affections crooked, wils perverse, *there is none that understandeth, we are all wandring and erring from the way.* (1. Cor. 14.) Are you in jest or in earnest? Do ye complement, or are cordiall? You will not say the former; If the latter, Why then Lord you it over the Lords Clergie & *so* (so is the Laitie there call'd). (1. Pet. 4. 3) And note, there were no Lord Bishops in those dayes, but Lordly and *Diocrophes*-like Over-seers, as well as in these. The Spirit of Antichrist was then working; but grew up afterward by degrees higher and higher, til under pretence of Unformitie in the things of Christ, with open face at length

length it appear'd to be the Deformitie of Antichrist; and  
 Mysterious Iniquitie, became manifest Iniquitie. And as by  
 degrees he increas'd, so doth he decrease: He got the power  
 before the pomp; but he will leave the pomp before the  
 power. He wil quit the Palace the better to keep the Castle.  
 Neither is it the grossest of policies, in seeming humilitie to  
 disclaim, yea, to declaim the pomp the more faisibly and  
 facily to pull down the possors of both, and so at-  
 tain, retain and exercise the Power. But to sit as gods in  
 the Temple of God, to rule all in the mindes and con-  
 sciences of men, or else to ruine all that will not be so  
 rul'd; and yet not profess'dly to claim an absolute infali-  
 bility (if I may use but your own comparison between  
 Malignants and Sectaries) is so much worse then Popery,  
 by how much a white Devil is worse then a black. To  
 say that we are nothing sufficient for the Dispensation of  
 the mysteries of the Gospel, ye: to grant, that we know  
 nothing as we ought to know, see nothing, but as <sup>1 Cor. 13.</sup>  
 as in a Riddle (1 Cor. 13.) but as in a Riddle, made up of  
 seeming contradictions, and declare it but as children,  
 so brokenly and confusedly, that its hard to know what  
 to make of it; and yet as if it were not in the least  
 either soor so, but as if for a distinct and perfect know-  
 ledge, an evident and demonstrative utterance of all the  
 truth, and nothing but the truth, we had at least the  
 very conceptions and tongues of Angels (though we know  
 too they bowed themselves down, and that with earnest  
 and affectionate desire *Indupuri Sgno Sai* (1 Pet. 1. 12.)  
 to look into those deep and divine Mysteries) and yet to  
 attempt the binding up of all men in our thoughts and  
 words, to resolve to make a forcible entry by our world-  
 ly-weapon-armed judgements, for the taking and keeping  
 possession of the judgements of others, how notoriously  
 not onely in it self, but in respect of the forementioned  
 confessions, and professions, far more then Absurd it is!  
 When what you have decreed for truth, you will never  
 leave

leave inculcating it (in a proper sense, though most improper way) till you have kick't it into men, or else kick't them out, not onely of Ecclesiastical, but humane Society and Comfort; yea, not onely those who see not what you see, but who see what you see not, and not onely dare not say what you say, but dare not but say what you say not.

You coufess again, you have not onely heads dark, but hearts deceitful like other men; But is *the desperate wickedness & deceitfulness* of our hearts naturally as much & as hard to be known as other mens; and yet too is there no possibility of our being deceived? Is it impossible, think ye, that either your crowns or your credit, your revenues or respects, should by an unperceivable Channel have influence upon your judgement, to the tempting or tainting it with a prejudicial prefidencie of, and pre-inclination to, that as truth, which your fleshly appetite (for surely there is somewhat of it in us all, as all in some) tells you it is good for you that it so be; May not such *bribes blinde the eyes of wise*: Yea, surely the two principal and proxime causes of error, either in minde or life, are *ambition* and *avarice* of which *Timothy* was so carefully warned, *1 Tim. 1, 21. Forjudging of, & foreinclining to a thing*; they being such as make prayer it self a meer Mockery, *7or. 42.* so that the pre-engagement of the affections, and consequently the understanding may make you look upon, and in your fancies skip over mountains of Arguments against you as mole-hills, while as upon rocks and mountains you build upon the mole-hills of Arguments alledged by you and for you. How could the Disciples compel men to come in, but by the powerful and prevalent perswasions of the Gospel, the Word and Prayer? In the case of *Tyasira's* suffering *Jezebel*, the state of the controversie is evidently and expressly altered. it respecting Fornication and Idolatry; besides, what force had they under an heathen Emperor, more then Church

1 Tim. 1, 21.

Church power? The Kings of *Judab* whom they typified who knows not? The thrusting through the idolatrous Prophet, whom doth it more threaten then those that set up themselves in the Temple of God, as God? (for leave the narrow and strickt fence, and then we know all sin is idolatry.) What sword (beside what heart) had *Paul* (unless you will arm him as the Pope doth) to cut men off with, except that pertinent and when duly denounced most prevalent one of excommunication? or would he have God to do it? would he therefore have men? or who trouble most the Churches, those that peaceably propose, or those that do all they possibly can to impose; those that give that Christian liberty they take themselves, or those that would have all, but give none (*Gal. 5, 6, 12, 13.*) *Et sic de cæteris*. Thus what is the monstrous Metamorphosing power of love, is here apparently seen, as in common experience, especially in conjugal love, as to Forms, Figures, Quantities, how it turns black into white, crooked into straight, little into great, & *vice versa*. Is there nothing, nothing of self-love? no thing of pride (I speak it compassionately and tenderly) left within you? so wholly mortified and extinct in us, that we are perfectly perfect both in head and heart? nay surely as in that respect, it is possibly we may as soon and as much be deceived as some others; so otherwise more then possible, even very probable, we may sooner & more then some others, and that both in regard of Satan and our selves; we have more learning, parts, humane accoutrements to rely on, rest secure in, and be puffed up with, then other men; and not onely so, but can make more earthly advantage and accommodation thereby to our selves, then others destitute thereof; and so have a double temptation to encounter with that most other men have not: And for Satan, he is no more a subtle Serpent, if he applies not himself much rather (though more if so much, it may be he need not) to the deceiving of  
of

of us rather than others, because that succeeding he kills so many birds with one stone, catcheth so many at one pull, while so many hundreds and thousands are securely singing the same note, and following the same way with us, till they be Decoy'd and meerly drawn in to the same net. But to pass as from possibility to probability, so from that to certainty of our deceivableness; is it not notoriously known, that many now of this way, and harsh-hearted, high handed, propugnators thereof, have and that not many years since been the zealous Assertors, Vindicators and Observers of, most grossly promiscuous, Communicating Common-Prayer, Christmas, Easter, &c. and did they afterwards at once for all, exactly and to a hairs breadth, jump neither besides nor short of the Truth? may not the Sectary, the Scismatick, yet be before us in other things, as then in these?

And now how feelingly my bowels work toward you, how strongly my heart longeth after you in the Lord, he knows; O that, O that (is my frequent and fervent prayer) he that sits (and will not be unseated) as a refiner, would with his refining fire and fullers soap, *Mal. 3. 2, 3*, &c. purge away also even our dross and filth, and make us so simply and humbly pure in heart and minde, that we may see him, go along with him, and not withstand him in, lest we perish from, the way of his present powerful and irresistible dispensation; that we may not have so much as the top of our little finger in partaking with *Babylon*, leave not so much as a hoof, nor the least thing appertaining to us, in *Egypt*, lest though but in that we be partakers of her plagues; a light sprinkling, whereof is more dismal and dreadful then a whole storm of others, in regard of their spiritualness and inwardness, impenitence and anguish of heart. Too high have the thoughts been I have had of you, too fond the affection I have born to you, too zealous, if not passionate, my pleadings for you, and not hastily and rashly,



(25)

y., but soberly and deliberately, in these respects; fell off from you, as I perceived your design more and more apparently and palpably discovering it self through you; and still, still am I jealous over you with a godly jealousy, lest your hearts should be beguiled from that simplicity. (O that simplicity!) which as in Christ Jesus. I cannot but speak to you from, speak for you to, as loving and pitying you, in the Lord, while your contempt and hatred of envyings and inveighings, rise higher and higher against them who differ from you even but in circumstantialia. *Do not be entangled again in the yoke of bondage, but stand fast in the liberty wherewith Christ hath made us free,* as knowing the tooing of that is the way to fall, yea into such entanglements and engagements, as when once in, the getting out is very difficult. the continuing in very dangerous.

Gal. 5.1

But a little more to persuade us to candor and meekness toward those who differ from us, once again take a view of *Paul*, an example well worthy observing both in minde and practice, following him herein, we follow Christ (how dark were his Disciples, and that in matters of great moment, but he how tender and gentle?) Behold his demeanure towards believers, dissenting in matters of faith, and yet consenting in the matter of faith, centering in the root of the matter, the Lord Jesus, *John*: There were three notable Differences or Sects (if you please) even in the Apostles times, Days, Meats and Circumcision: The one party was in the truth, the other the error, doth he child-like fall on calling of names, Sectaries, Scismaticks, &c. doth he side in with the one party to widen the difference, laying all the blame, and falling foul on the other? doth he not sweetly and safely, wisely and meekly play the Moderator? doth he now as *Saul* breath out threatenings, fire and fury against those who worship God in that way which some would call Heretic; and certainly was an Error? doth he not as *Paul* (who had had experience

D

nience

Rom. 14.  
Ga. 6. 15. with  
heb. 13. 9.  
Gal. 5. 6.  
Rom. 14. 17.  
18. 19. Phil.  
3. 3.

science enough of a persecuting spirit, blinde zeal, &c. now grown watter and wiser) say, Let not any man be compelled by our minde, but perswaded, and that fully in his own minde (Rom. 14. 5. the whole Chapter being exceeding remarkable in this case) *Is not the single eye (v. 6.) The heart established in grace (Heb. 13. 9.) The new creature Gal. 6. 15, with 16.) Faith working by love (Gal. 5. 6.) A holy, righteous, peaceable and joyfull serving and worshipping of God in the spirit of the Lord Jesus, as having no confidence in the flesh* (which may be even in spiritual things) that which he designs and proposeth to establish and settle them with, as the best way, onely means, to make them live peaceably & profitably amongst themselves, acceptable to God and men; as if he should say, you will render your selves very unserviceable, very unacceptable to God and all men, while you stand wrangling and jangling with one another about such a particular path, while you might all walk together with peace and proficiency, *in viâ regia*, in the known road of sincere heart and life, renewing Christianity, according to what you have received, till God shall otherwise reveal to you whom other things (circumstantial, accidental and superstructive, and not fundamental, essential and substantial) are otherwise minded; all things will prove but eccentrical and to no purpose, but as in and by all you experimentally know the death and life of the Lord Jesus, and promise that one and onely Design: of being crucified and killed with him to your selves, enlivened and raised again onely in him & to him, *Phil. 3. from v. 3. to 17.* sorry so debate all things, that you may be sure the whilest not to let go your hold off, but that you may take faster hold on that which is good, and that is not that the heart be established with meat, but with the grace and knowledge of our Lord Jesus (may know more in the power of his grace, to the praise of grace) *Heb. 13. 9. with 2 Pet. 3. 18, & 17. the better established you may think your selves*

1 Thess. 5. 20.  
Phil. 3. 3.  
from ver. 3.  
to 17.

Heb. 13. 9.  
with 2 Pet. 3.  
13.

180  
 in the one, the more unsteadfast may you be in the other; while you stick in the bark, you may expect but little sap from the roor, but look to wax drier and drier, and contract more and more moss; What fruit think you to bring forth pleasing either to God or man? Thus see we how meekly and sweetly, how safely and wisely the Apostle takes up, and makes up these differences; those indeed who are evil workers, *מזלזלים* taskers to concupiscence, workers of iniquity, unequallness in not doing as they would be done by, *מזלזלים* *Psal. 5. 5.* with *Psal. 97. 7.* *מזלזלים* *מזלזלים* that are mad upon, make themselves mad with, boast themselves of their Idolatrous Imaginations and Observations, such he calls dogs, *Phil. 3. 2.* such Cynical men as are so violent and tumultuous in their Opinions, Forms, Ways, that they will obtrude them upon, to the subjugating of others, or else they will snarl and snap, bark and bite, if not destroy and devour. *Psal. 5. 5.* with *Psal. 97. 7.*

As a further Antidote against such fury, we may well take the serious consideration of our ignorance, even in natural and civil things, with the ingenuous confession thereof by men signally and eminently wise. For naturals, *Iob 28.* especially his Epiphonema in the last verse. *But so man he saith, the fear of the Lord is wisdom, &c.* *Eccles. 8. 17.* with the *12, 13.* What monstrous Hereticks in Physick were the Paracelsians condemned for by the Galenists divers years together, and yet their Principles and Practises otherwise afterward relented and received by many of them. The circulation of the blood how rejected, and yet now how taking? &c. How the maxims of Philosophy have been tost and turn'd upside down both of old and to this day is not unknown to men versed therein. What Sects of Peripatericks, Stoicks, Epicurians, Cynicks, &c. For a Civil case take the Modesty of *Paul* in point of Marriage, *1 Cor. 7. v. 25. & 40.* But then if in those cases we are so to seek, how much more and 40. *1 Cor. 7. 25*

in the world, but not in the natural. If in those former, an Aristotelian or Tullyian *pro deus* be worthily exploded and huffed out from all ingenious Debates, how much more then in these should nothing be received but, *Thou saith Iehovah*? But even in these to make Instructions of whipcord and iron, instead of divine reason and authority, which even the greatest of those heathen Masters of wisdom abhorred in naturals, what to call it any thing near it's desert, I know not.

Rom. 14. 11

Consider also a dreadful evil effect on two of forcing men, either blindly or doubtingly (and so in both respects foolishly because not of faith) to your obedience. If he be damned who doubtfully entereth (Rom. 14. the last) holdeth communion with us, if he be condemned (at least as to that) how much more we who force him thereunto.

Psa. 110. 3.

with Pl. 5. 12.

And what thanks think we the Lord Jesus will give us for making him a King of Slaves, when he would be, and will be of free men, Psa. 110. A King of Kings of free and princely spirits (Psa. 51. (33) 117) A King of hypocritical and false hearted, not of true and entire spirited subjects? The Beauty, the light and Holiness of Truth that is it which is the conquering power of the mind, its life and loveliness of the Heart. Shall we then fright and ferret men out of the safety of a living power into the deadly net of a lifeless Form? Yea while we bid them look chiefly to the power, yet your selves chiefly, that is with such frequency & fervency, with such heat & bright so mechanically, vigorously, and vehemently presse and urge to the Form, and so seldom and faintly to the other; while so keenly and eagerly whet the sword of the Magistrate, incite the hearts and strengthen the hands of the people against the opposers of the one, and so superficially, in comparison so tenderly touch the opposers of the other. We know who they were who Tithed Mint and Anise, but neglected the weightier things of the Law. That when

when God's commands favour'd their commodities, this, when their commodities were not well served by God's commands.

Again have we so far forgot that good Theologically, as well as Logically rule, *Non transendum est a genere ad genus*. O that we would weigh it well! O how Heterogeneous, incongruous, unworthy of, unsuitable to, infestual for, such a work, such an end, is such a way. To teach men truth by briars and thorns? 2 Cor. 10. 4. 5. will we or can we think, *with brambles and thorns to pursue the shades to flight, with swords, spears, force the Rising of the Light.*

Yea, How we strengthen the root while ye but (and by this course can but) lop the branches? We but pare and prune Error in the outward man to make it thrive the better in the inward. Never did Quack-salver more notoriously palliate a cure.

But how ever dangerous it is to the Patient, it is surely nothing advantageous to our Humility and Industry. Its no marvel if he hath great thoughts of himself and little minds others, either in earnest incessant prayer or care, who is apt to think all well done, that thole he works to cannot or dare not tell him is ill done.

Again while we betake out selves to such weapons what consciousness of the weakness and unsoundness of our Cause doth it bewray? *Magna est veritas et prevalebit*. Great's Truth and will prevail. No say we it must be beholding to us for the strength of steel, or't will never. But shall we, O shall we lie for God as a man would lie for his friend, Job 13. 7, 8. with chap. 41. 7. Job 13. 7, 8. Would it excuse Job's friends, that their zeal against him with ch. 41. 7. was (as they thought) for the vindicating of God? That they cast Job out of their charitable thoughts to advance God in a way so displeasing to him. Was there no way to make God righteous without making Job an hypocrite? Doth the persecution of our brethren either in



heart, tongue or hand, praise him any otherwise then the  
 wrath of man that kindles the wrath of God? (*Job*  
*12.7.8* with *ch.4.17* 42.7. Are they blinde intentions that please him? Are  
 we promist to be accepted in, to be kept about his Work,  
 out of his Way? May not Self-slylic and surrepticiously  
 conveigh it self into, strike the greatest stroke, bear the  
 greatest sway in, become the ultimate and make God and  
 his service but the mediate End of, even such intentions,  
 while they're not warily, watchfully and warrantably re-  
 gulated? What good are we like to get or do by doing  
 evil? Will God be glorified by our lie, *Rom. 3.7,8*. Stands  
 he in need of such an unworthy and highly dishonour-  
 ing officiousness in a way of folly and falshood to help him  
 as it were at a dead lift? Have we not read of him (poor  
 heart) who put forth his hand to uphold the shaking Ark?  
 Would we not have said, he had done well, had we not  
 seen him therupon fare so ill? What? not uphold the wor-  
 ship the Truths of Jesus Christ, yea & be thorns in the eys,  
 and goads in the sides, if not cut the throats too of them  
 that shake it? Is not this the doing of God good service?  
*But alas this perswasion is not of him that calleth us.*  
 How hard, but how happy it is to know of what kinde, of  
 what manner of Spirit wee are! Who would force upon  
 men the entertainment of Jesus Christ, the Truth, and the  
 Truths of Jesus with Fire and Sword? Yea, upon them  
 who have received him, and with all their hearts would  
 receive him, but as seeing him (at least as they think and  
 judge) setting his face and going another Way then wee  
 would direct, yea drive them into, choose rather to follow  
 and meet him in his own, then in our way. The wrath of  
 man works not forth the righteousness of God, (*James 1.*  
*19,20,21*.) but the partiality of man, who loves not his  
 neighbour as himself, nor will deal with him, as he would  
 be dealt with by him. This is the Wisdom which is from  
 beneath, carnall, sensual and serpentine (*James 3. the whole*  
*Chapter*) to hisse, sting, bite and kill; and not that which

*Luk 9.53.54*  
*59.57*  
*James 1.19.20*

*James 3 the*  
*whole chapt.*

is from above, which being first pure (simply and singly respecting God, and not intermixedly if not merely self) is therefore peaceable, gentle, (exhorting with all long-suffering and meeknesse, waiting if at any time, &c. (2. Tim. 2. 24, 25, 26. and 4. 2.) easie to be intreated, (not high, harsh, inexorable) full of mercy and good (of pitying, sparing, soul and body benefiting) fruits, without partialitie, without hypocrisie. Again and again I say, let us fear, let us fear our own hearts. Why do we so partially and peaceably (with such a kinde of peace as it is) and not purely love those of our own Way and Opinion, detest, declaim, prosecute, if not persecute those differing from us (yea even those whose hearts we cannot but, at least ought not but think, are centered in the Lord Jesus, though run forth to him by another line, are built upon the same Foundation, though not in every part squared and laid like us.) Have we received Jesus Christ the Truth in the love of him, & not humane Tradition, sinister respects why love we not them also, who have so received him though it may be, cannot yet see, and therefore not receive every truth of him, and it may be, both see and receive more then our selves? Surely in thus doing, we love the Image of our selves in our Disciples (as a man doth his Childe) and not of Jesus Christ in his. Were our hearts sincere and spirituall herein, and not sensual, selfish and hypocritical, we would love impartially, purely and fervently, 1. Pet. 1. 22. with 23. as brethren born of the same Spirit, same Father, as Saints, Images of Christ (though not in every *punctilio* for form, feature, stature, proportion, age, apparell, &c. alike one to another, as not to him) so, so I say, would we love and not as *Cain*, 1. John 3. 11, 12. A kinde of love it seems he had to *Abel*, so far as he resembled himself, but such as could consist with his Murderous Envie of him, for holding forth and walking in another manner of Apprehension, Worship, and Service of God, holy and acceptable, when his own was not; for being

1. Pet. 1. 22.  
with 23

1. John 3. 11,  
12

a Sectary, Schismatick, Prcdilian, Puritan, ( for the devil hath change of names enough to serve his turn with ) for dissenting and differing from his Eldest brother, whom he should have lookt upon and learned of, as the Priest, of whose mouth he should have received his Opinion and practice in Divine matters. For there is no man desires, or doth the worst of evils, but he looketh on it as good, according to that true Ethical Maxime, *Nemo appetit malum, nisi sub specie boni*. Our first Parents thought God himself was too precise about the forbidden fruit, and lookt upon it as Good, and thence followed that Deluge of sin and sorrow that over-flowed the whole World. But of whom was *Cain*, saith the Text *primus hominum*, of him who was a Liar, and therefore a Murtherer, a Deceiver, and thereby a Destroyer from the beginning even to this Day. It is a very evil signe of men in a false and deceitful way, when they are in a Murthering and Destroying way. The false Church hath been ever known from the beginning to persecute the true; the false Professor, the true; but never the true, the false, (I speak meerly of Ecclesiastical, and not Civil respects. ) No, no, he that knowes the Glorious, Powerful, Prevalent Beautie and Majesty of Truth, and what are the kindly humbling, sweet and melting Conquests of it upon the minde and heart, he dares not, he cannot, no not for a thousand Worlds and Lives, so degenerate and derogate from it, so cast affronts and indignities upon it as to stain it with strawes and burlthues, paper and pot-guns ( for such and but such are they to the Spirit howe-  
ever to the flesh ) Deaths of Livelyhood and Liberty, Good name, and Native Countrey, or what ever else may speak forth a man of Blood and Falshood, ( *Psalm 5. 5, 6.* ) and not of Truth and Peace. But O the Antiperistasis of Divine and Humane zeal ! But O the Antiperistasis of Divine and Humane zeal ! And how in the one doth Mercy triumph over Sacrifice, in the other Sacrifice over Mercy ! When the Instituted Service of God, which is but to be sub-

John 8, 44  
Psalm 5, 5, 6  
and 7, 14

Psalm 5, 5, 6

subservient to, to improve and promote the Natural  
 composition with which he disowns the other yea strikes  
 with the Rod of his Indignation, for such preposterous  
 and perverse observances, and our wisdom wil it be to  
 hearken unto, to understand the voice of that Rod now  
 upon us, *Micah 6.* from the 6. to the 10. When this  
 Instituted Service is by the superstition of men exalted a-  
 gainst the Natural how uncomely, yea how madly we be-  
 have our selves. *Had ye known*, saith the Lord, *Math. 12. 7.*  
 compar'd with *Hos. 6. v. 6.* to the 11. ye the Priests, Scribes  
 and Pharisees, Doctors of the Law ( who one would think  
 should understand things deep and dark ) what this mean-  
 eth ( this obvious and evident saying ) *I will have mercy*  
*and not sacrifice, ye would not:* ( like your fore-fathers )  
*have condemned the innocent.* Referring to that 6. of He-  
 sea, where the Priests were so incens'd against the people  
 that went from the Calves of Israel to worship at the  
 Temple of *Idola*, that they rob'd and murder'd them, and  
 that deliberately and unanimously, as the Result and De-  
 cree of a General Council and Assembly-Consent, yea  
 though not only against the *Equity*, the Equity, the Life  
 and Soul of the Covenant, the which the letter is but to  
 usher in, and give place to, but against the very letter of it,  
 ( which though not *quoad esse*, yet *quoad respectu* is  
 worse. )

Mich. 6. from 6. to 10.

Math. 12. with Aof. 6 v. 6. to the 11

Deut. 4. 11. with Aof. 20 v. 4. ending

Moreover, may we not, ought we not to fear that it is  
 not alwayes straw and stubble build on the safe and saving  
 Foundation Jesus Christ, but sometimes also silver and  
 gold, until the fire of our Indignation burns so fiercely and  
 forcibly against, so consumingly against the Builders there-  
 of, that we can afford no safety to their persons, at least  
 to their names, estates &c. of them whom he wil eternally  
 save, and the Indicatory cryal of whose Case he hath so ex-  
 pressly referred to himself, *1. Cor. 3* from the 11. to the 16  
 (Yea & how often are our Controversies meet to, and the  
 fights, of words, *1. Tim. 6. 4.* while we agree as to the main rum

1. Cor. 3. from 11. to 16

1. Tim. 6. 4.

E

and

substance of Truth, both parties having a competent apprehension of it, and labouring after a more distinct knowledge of it, differ in the making out, manifestation and expression of it, each most avoiding the extream of Errorr that he counteth worst, and is most afraid of.) May we not pull up the Wheat (as to our endeavour) the fruit of the Immortal seed, instead of the Weeds (which of themselves will wither before the sun-shine of Truth) while wee proudly and pragmatically thrust our selves into his appropriated Work. And who may be truly said to suffer these things, those that use the way, wisdom and strength of God, or they that adde their own, for the weeding them out and destroying them. And so indeed do often fail in the very matter and subject of their work, and alwayes in the means and manner, the end and successe. While in thus doing they but repell, and not expell, conceal, concenter and strengthen, and not weaken, dispel and consume Errorr by the brightness and glory of Truth breaking forth against it. Thus shal the false Doctrine, Discipline, and Worship of Antichrist be destroyed, 2. *Thess.* 2.8. but his usurpation of the Civil Power, *is an Iniquity shall be punished by the Judge*, by the Civil Power, *Revel.* 17. 13. with 16. As all that which is matter of Wrong, or wicked lewdnesse belongs to it to take care of and proceed against, as he said *Mat.* 18. 14, 15. (who dared not have balkt the businesse had he had it in charge, as concerning the weal and peace of the Empire) but if it be a question of Words and Names, and of your Law (of Religion) I will not be (I am not constituted deputed by *Cesar*) a judge of such matters. Let Ecclesiastical men look to, take care of the things of God and supernatural Light, those in Civil place and Power of the things of *Cesar* and Natural Light.

And now, O that we would now at length be, still be of quick composed, listening and attentive spirits, that we might learn and know (*Ps.* 40. 9, 10) and so teach and make known the Lord, that we would, no not mediately and

2. *Thess.* 2.8.

*Revel.* 17. 13.  
with 16.

*Psal.* 49. 9, 10.



and indirectly, no more then immediately and directly be found strikers, (1 Tim. 3.3.) instead of instructors; nor fighters against, instead of feeders of our fellow servants, least the Lord of us all proceed against us in a Day and Way we little thought of, and lesse feared, *Mat. 24. 42.* *Ma. 24. 42, &c.*

And here it will not be impertinent, and I hope not improfitable, to insert that notable passage I lately met with, fall'n from the pen of one of the Prefacer to the Reformation of *Scotland*: And such was the happiness of those days, saith he, that a very small proportion did content the Church men, setting wholly their mindes to the conscientious discharge of their Calling, which they did, preaching Gods Word carefully, truly, simply, instructing the people in the fear of God, and so gaining their souls to their Maker and Redeemer: By this carriage they gained very much respect among the people, who honored them as Fathers, Instructors and Guiders to heaven under God: The vertuous civil carriage of the Magistrate, was the secondary cause of this good behavior of the Church men, who by *his Authority* kept them in order, and by his own example, taught them to discharge their duty faithfully, and live discreetly; but so soon as the Civil Magistrate left them to themselves, then they neglecting their Calling, set their minde upon Ambition and Avarice, and consequently upon all evils, thinking of nothing less then that they were call'd to. Thus he.

O then that we would now be still, that we would separate our selves from the world, to intermeddle with all *Wisdom, Substance, &c.* (which will be found indeed *Pro. 17. 1.* our wisdom to apply our selves wholly to) that we may be skill'd in the whole counsel of God, and be able to hold it forth undenyably, demonstratively, in the Spirit, like the Sun at noon day: That we might know and make known that the Lord, even the Holy One of Israel, he is God (as a God altogether like our selves, who pretendeth

Pl. 39 the  
whole

not to him and for him, (Pl. 39, 50) the whole, that will  
serve our turns, while in a formal and outside way we  
serve our selves on him.) The Holy one of Israel he is  
risen for his holy ones, his holy ways, his holy Name, from  
his holy place, from and through the Lord Jesus, to shake  
terribly not the earth alone, but heaven also; not Civil  
only, but Ecclesiastical Powers: O let us look, yea, re-  
joice in that Day, that we also must be shaken, that  
whatsoever is not of Himself may be shaken out of us! O let us  
*keep silence before him*, fear and admire him, Zac. 2, 13. Hab. 2, 30. & ch. 3, the whole, and not hastily  
to pass censure on him (for in censuring him we censure  
him, whither Ways, People, &c. (Judg. 13, 11.) who giveth  
account to no man of his matters, Job 33, 13. And above  
all let us take heed of our Bells, its lusting to envy, but  
strive hard, pray heartily, that our eye be not evil because  
his is good. What if he to make knows the freeness, un-  
limitedness of his Sovereignty and Goodness (as he is  
evidently and eminently about his work) will make the  
first last, and the last first, either in persons or Nations?  
What if he will give as great, yea greater, Gifts and  
Graces of his Spirit to them, that come but at the elea-  
venth hour of the day, at the latter end of their lives, to  
labor in his Harvest, as, on the other, to us, who from our  
youth up have born the heat & burthen of the day, in U-  
niversities, Pulpits, &c. Let us be glad, yea be glad with a  
most sweet and blessed correspondency & complacency of  
heart, completeness of joy, that he must surely, & we de-  
cidedly, what if he willing to show that he is nothing in the  
least beholding to us (had we known and done a thousand  
times more then we have, yet still unprofitable servants) that  
the weight and stress of Religion lies not upon our shoul-  
ders, but on Jesus Christ, will pull us down, and set  
others in our places? *Least we should say we have found  
our wisdom, &c.* Job 33, 13. May not we fall, and be  
disobedient to the Lord, as the heathen are, & stand

Zac. 1, 13. heb.  
2, 10. & ch. 3.

Judges 13,  
with 11, 5

Mat. 18,

John 3, 1, 9.  
30.

1, 71.

stand? our glory wither, and his remain for ever, you  
and shine out the more and more transcendently? you  
certainly it shall, it shall (and the very joy and life of my  
soul it is) it shall: *Ever so come Lord Jesus, Come*  
quickly, Amen and Amen.

**M**Y heart eternally shall say and sing:  
Blast all our beauties, O our Beauteous King!

Appear our Light, Life, Glory, in us, thee

Let ours, not ours, but thine appear to be.

Write on the Horses Bridles, Halinests

Vnto the Lord: what e're we handle bless

With this Inscription, Dedicated to

The Lord, what e're we think, say, do,

Fill with adorn, shine in and throned by

Thy blessed holy Spirit: let the world desire,

True Happiness in Holiness dwell lie,

And all our glory is in Sanctity.

So cloath us with the Sun, that we might leave

The Moon beneath our feet, while we receive

Peace, Plenty, Greatness, Glory of the World,

Domintion, Power, they all may all be had

Away with scorn, these sublunary things,

As dross and dung, by what Thy Presence brings,

So far transcendent in illustrious Full,

May make them all apparently but dull,

Dark, Dead and Kain, may make them all but fools,

To grace, that glory, all their glory fills,

These in their Highest, you all our Righteousness,

Our Wisdom, may they praise, while they can boast,

This presence is our Peace, and this goodwill,

Our Lust, and War, an enely kill and still,

Rise Sun of Righteousness, with healing wings,

O beat the breeches that our darkness brings,

We justify, clasp with one another, while

Walk

Isa. 40. to the  
end, and chap.  
33. 17. 3

Zac.

Exod. 15. 11.  
2 Chron. 20.  
21. Rev. 12. 1.

Dan. 7. 27.

Phil. 3. 2.

Luke 2. 14.

James 4. 1.  
Mal. 3. 2.

Walk ways contrary in the night; but smile;  
 Shine forth upon us, shew thy way, and so  
 Thy scatter'd sheep thy saving health shall know;  
 Brought in together, blessed in thy Fold,  
 While our great gracious Shepherd we behold,  
 In tender love his flock collecting, while  
 The ravenous Wolves expect our mutual spoil.

Zeph. 3. 1. 2.

O turn a pure pure lip unto us, make  
 Us every one Self-love, Self-ends forsake,  
 (While waiting on thee we observe thy Dire,  
 Fierce wrath against these, sets the world on fire)  
 That from pure hearts pure lips may speak, so we  
 To pray, praise, serve, with one Consent agree.  
 We wait, watch for our Jesus, more then they  
 Who sick and griev'd implore the Dawning Day.  
 When shall we see Thee eye to eye & that heart  
 To heart might bear its sweet consorting part &

Psa 130. 6.

Conform us all to thee; and so compose  
 Our jarring Spirits, make the sweeter close  
 With fuller harmony; that wholly may  
 Transport our wondring hearts at that strange way,  
 That soul-amusing and amazing Art,  
 Dost Discords into Concords so convert  
 With such rich recompense, we all may sing  
 This is the doing of our saving King!

Isa. 54. 8.

Dear Saviour. (This thy doing) What shall we  
 O what return? Our selves and All to thee.  
 But what's that? Worse then nothing. O then be  
 Our All in All to all Eternity.

Eternity! huge word! Eternity!  
 Where all our Trials shall our Trophies be.  
 Where all our Trophies shall our Spirits raise  
 To triumph in our great Jehovah's praise  
 With trembling joy, to warble forth those lays  
 Shall make Eternity but a few Days.

To loose our hearts in that transcendent Peace  
 Admits of no Decay nor no Increase ;  
 To loose our hearts in that conspiring Bliss  
 Where fully know What's, He's ours, we are His ;  
 Not to be found but as of, in, to, Him  
 That fills our wid'ned Vessels to the brim.  
 Fills ? Overflows them to Eternity !  
 Eternity !

---

*Quicquid recipitur ; recipitur in modum reci-  
 pientis.*

Πάν ὁπῶς ἔχει λαβεῖν, &c. Εἰς ἑκαστὸν.

Every thing hath two handles, and a fool takes it by  
 the left.

---

**FINIS.**